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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

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PAUL AND BARNABAS REPUTED AS GODS.



"And they called Barnabas, Jupiter; and Paul called they Mercurius, because he was the chief speaker.

"Then the priest of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the people."—Acts xiv. 12, 13.

LIFE OF ST. PAUL.

[Extracted from "The Life of our Lord and Saviour Jesus Christ, containing a full, accurate, and Universal History of the various transactions, from his taking upon himself our sinful nature, to his Crucifixion, Resurrection from the Dead, and glorious Ascension into Heaven: together with the Lives, Transactions and Sufferings of his holy Evangelists, Apostles, Disciples and other primitive Martyrs, who sealed the great truths of Christianity with their blood.—By Rev. JOHN FLEETWOOD, D. D.]*

CHAPTER I.

Account of this Apostle, from his birth till his Conversion to the Christian Faith.

This great apostle of the Gentiles, was a native of Tarsus, and a descendant from the ancient stock of Abraham. He was born about two years before the blessed Jesus, and belonged to the tribe of Benjamin, the youngest son of Jacob, who thus prophesied of him: "Benja-

min shall ravin as a wolf: in the morning he shall devour the prey; and at night he shall divide the spoil:" a prophetic character, which Tertullian and others will have to be accomplished in our apostle.

For in his youth, "or morning of his days," he persecuted the churches, destroying the flock of the Almighty! he "devoured his prey." In his declining age, or "evening of his days," he became a physician of the nations, feeding and

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distributing with the greatest care and assiduity the sheep of Christ, that great shepherd of Israel; he "divideth the spoil."

Tarsus, the place of this apostle's nativity, was the metropolis of Cilicia, and situated about three hundred miles distant from Jerusalem; it was exceedingly rich and populous, and a Roman municipium, or free corporation, invested with the privileges of Rome by the two first emperors, as a reward for the citizens' firm adherence to the Cæsars in the rebellion of Crassus. St. Paul was therefore born a Roman citizen, and he often pleads this privilege on his trials.

It was common for the inhabitants of Tarsus to send their children into other cities for learning and improvement; especially to Jerusalem, where they were so numerous, that they had a synagogue of their own, called the synagogue of the Cilicians. To this capitol our apostle was also sent, and brought up at the school of that eminent rabbi, Gamaliel, in the most exact knowledge of the law of Moses. Nor did he fail to profit by the instructions of that great master; for he so diligently conformed himself to precepts, that without boasting, he asserts of himself, that touching the righteousness of the law he was blameless, and defied even his enemies to allege any thing to the contrary, even in his youth. He joined himself to the sect of the Pharisees, the most strict order of the Jewish religion, but at the same time the proudest, and the greatest enemies to Christ and his holy religion.

With regard to his double capacity, of Jewish extraction and Roman freedom, he had two names, Saul and Paul; the former Hebrew, and the latter Latin. It was common for the descendants of Benjamin to give the name Saul to their children, ever since the time of the first king of Israel, who was chosen out of that tribe; and Paul was a name as common among the Romans. We must also consider his trade of tent-making as a part of his education; it being a constant practice of the Jews to bring up their children to some honest calling, that in case of necessity, they might provide for themselves by the labor of their own hands.

Saul having obtained a thorough knowledge of the sciences cultivated by the Jews, and being naturally of a very hot and fiery temper, became a great champion of the law of Moses, and the tradition of the elders, which he considered as zeal for God. This rendered him impatient of all opposition to the doctrines and tenets he had imbibed, and a vehement blasphemer and persecutor of the Christians, who were commonly reputed the enemies and destroyers of the Jewish economy. We must not, however, consider our apostle as guilty of the pride and hypocrisy of the Pharisees; for he declares that he had ever been careful to act in conformity to the dictates of his conscience, by which he thought himself bound to do "many things contrary to the name of Jesus of Nazareth." It was therefore the prejudices of his education, and the natural warmth of his temper, that excited him to those violent persecutions of the Christians, for which he became so famous.

The first action we find him engaged in, was the disputation he and his countrymen had with

the martyr Stephen, with regard to the Messiah. The Christian was too hard for them in the dispute: but they were too powerful for him in their civil interests; for being enraged at his convincing arguments, they carried him before the high priest, who by false accusations condemned him to death. How far Saul was concerned in this cruel action, is impossible to say; all we know is, that he "kept the raiment of them that slew him."

The storm of persecution against the church being thus begun, it increased prodigiously, and the poor Christians of Jerusalem were miserably harassed and dispersed. In this persecution our apostle was a principal agent, searching all the adjacent parts for the afflicted saints, beating some in the synagogue, inflicting other cruelties, confining some in prison, and procuring others to be put to death.

Nor could Jerusalem and the adjacent parts confine his fiery zeal: he applied to the Sanhedrim, and procured a commission from that court to extend his persecution to Damascus. How infernally insatiable is the fury of a misguided zeal! How restless and unwearied in its designs of cruelty! It had already sufficiently harassed the poor Christians at Jerusalem; but not content with this, it persecuted them even to strange cities, even to Damascus itself, whither many of them had fled for shelter, resolving to bring them back to Jerusalem, in order to their punishment and execution.

It may not be improper here to observe, that the Jewish Sanhedrim had not only the power of seizing and scourging offenders against their law, within the bounds of their own country, but by the connivance and favor of the Romans, might send into other countries, where there were any synagogues that acknowledged a dependance in religious affairs upon the council at Jerusalem, to apprehend them; and accordingly Saul was sent to Damascus, to apprehend what Christians he could find in that city, and bring them bound to Jerusalem.

But it was the will of providence he should be employed in a work of a very different nature; and accordingly he was stopped in his journey. For as he was travelling between Jerusalem and Damascus, to execute the commission of the Jewish Sanhedrim, a refulgent light, far exceeding the brightness of the sun, darted upon him; at which both he and his companions were terribly amazed and confounded, and immediately fell prostrate on the ground.—While they lay in this state a voice was heard, in the Hebrew language, saying, "Saul, Saul, why persecutest thou me?" To which Saul replied, "Who art thou Lord?" And was immediately answered, "I am Jesus, whom thou persecutest: It is hard for thee to kick against the pricks." As if the blessed Jesus had said, "All thy attempts to extirpate the faith in me will prove abortive; and like kicking against the spikes, wound and torment thyself."

Saul was sufficiently convinced of his folly in having acted against Jesus, whom he was now assured to be the true Messiah, and asked, "Lord, what wilt thou have me to do?" On which the blessed Jesus replied, "Arise, and go into the city, and it shall be told thee what thou must do."

The company which were with him heard the

voice, but did not see the person who spake from heaven. In all probability they were ignorant of the Hebrew language, and therefore only heard a confused sound; for the apostle himself tells, that "they heard not the voice of him that spake;" that is, they did not understand what was spoken.

The apostle now arose from the earth, but found himself deprived of sight: the resplendent brightness of the vision being too intense for mortal eyes to behold. His companions, therefore, led him by the hand to the city of Damascus, where he entered the house of Judas, and remained there three days without sight, nor did he either eat or drink, but spent his time in prayer to the Almighty, beseeching him to pardon the sins of his ignorance and blinded zeal.

In the mean time our blessed Saviour appeared in a vision to Ananias, a very devout and religious man, highly esteemed by all the inhabitants of Damascus, though he professed the religion of the crucified Jesus, commanding him to go into such a street in the city, and inquire in the house of Judas for "one Saul of Tarsus," then offering up the most fervent prayers to the throne of grace. "And the Lord said unto him, Arise and go into the street, which is called Straight, and inquire in the house of Judas, for one called Saul, of Tarsus: for behold he prayeth, and hath seen in a vision a man named Ananias, coming in and putting his hand on him, that he might receive his sight."

Ananias, who was ever ready to obey the commands of the Most High, startled at the name, having heard of the bloody practices of Saul at Jerusalem, and what commission he was now come to execute in Damascus. He, therefore, suspected his conversion was nothing more than a snare artfully laid by him against the Christians. But our blessed Saviour soon removed his apprehensions, by telling him that his suspicions were entirely destitute of foundation; and that he had now taken him, as a chosen vessel, to preach the Gospel both to the Jews and Gentiles, and even before the greatest monarchs of the earth. "Go thy way," said he, "for he is a chosen vessel unto me, to bear my name before the Gentiles, and the kings, and the children of Israel." At the same time he acquainted him with the great persecutions he should undergo for the sake of the Gospel: "For I will shew him how great things he must suffer for my name's sake."

This quieted the fears of Ananias, who immediately obeyed the heavenly vision, repaired to the house of Judas, and laying his hands upon Saul, addressed him in words to this effect—"That Jesus," said he, "who appeared to thee in the way, hath sent me to restore thy sight, and by the infusion of his Spirit, to give thee the knowledge of those truths which thou hast blindly and ignorantly persecuted; but who now is willing to receive thee by baptism into his church, and make thee a member of his body."

This speech was no sooner pronounced, than there fell from his eyes thick films resembling scales, and he received his sight, and after baptism conversed with the Christians at Damascus. Nor did he only converse with them, he also to the great astonishment of the whole church, preached the Gospel to those Christians

he came with an intention to destroy; at the same time boldly asserting, "that Jesus was the Christ, the Son of God;" and proving it to the Jews, with such demonstrative evidence, that they were confounded, and found it impossible to answer him.

THE DESTITUTE IN PHILADELPHIA.

[Extract from the 15th Report of the Philadelphia Female Bible Society.]

"Some months ago, in the severity of the season, two of your managers were informed of a person supposed to be in the last stage of a decline, from a long series of chills and fevers; and was also suffering under great mental distress about the uncertainty of her future state. The managers went to the house, conversed with the sick person who seemed much in need of advice where to seek comfort. A Testament was given her, and occasional visits made; a few days since one of the Managers repeated her visit—found the invalid sitting up and indulging the hope of recovery, expressing in animated terms, thankfulness to God for all His goodness, for His kind providence in the time of great distress, and for the comfort of the Testament given; and assured the lady that it had been diligently read; was a comfort and support; and should continue to be perused for help and for instruction as long as life should last.

Two little German boys went to the house of a pious lady for charity; it was a cold and chilling day but *they could not be understood*; yet their appearance was so pitiable that much humane feeling was excited for them, and a person in the neighborhood was sent for, who could *interpret*; their story was brief and sad; Father, Mother, and seven children most of them in abject penury! and utterly destitute of money and food. A daughter and friend of the lady went home with the children and found the tale but too true. The poor man and his family had been only a few months in the country; could speak nothing but German, he was a baker but could get no work; a *stranger in a strange land*. Suffice to say, his temporal necessities were supplied, work was endeavored to be procured. Still, *another want* remained, he had no Bible, and greatly desired one; a few leaves was all he possessed. A German copy was obtained from one of your managers. This Bible is a precious treasure to him; and he reads it daily to his wife and children; no longer are the little *twins* sent a begging; their little feet now tread a different path. They are constantly to be seen at the Sabbath School.

Enjoying the consolation of his Bible, the poor man finds the best feelings of his heart awakened. A brother German, lingering in a consumption with a wife and two small children without other dependance; the poor foreigner's heart alive to nature's purest sympathies, begs a German Bible for his sick neighbor. And now when *your* manager repeats her frequent visit to the sick man's lowly pallet; how sweet must be the tears which mingle with the soft whisperings of pity's soothing tones, as with persuasive eloquence she bids him raise his hopes to heaven, and leave, in firm reliance, his wife and children to *Him*.

who has promised to be a Father to the fatherless and comforter to the desolate widow. The Bible she gave him was always in sight, his companion by day, and his meditation in the still hours of night. The hectic flush increases; the streams of life ebb faster—and the rapid pulse has ceased. The dearest objects of his earthly cares have faded from his view, and his soul ascends to God! in adoration, praise, and thanksgiving, for the blessing of your German Bible.

This is not the mere sketch of *fancy*, the first part of the picture is an accurate delineation, the closing scene is yet to be realized. But the poor German's life is so near its conclusion that the reality may very soon be expected.—*Philad.*

From the Vermont Chronicle.

MONTHLY CONCERT.

I will give in this paper, an account of a Monthly Concert, which I attended in a different place from that mentioned in my last. At the hour of meeting, I bent my steps towards the place of prayer, and had the pleasure as I approached the door, to find myself in company with several others, who entered the room at the same time with myself. Being a stranger, I seated myself in a retired part of the room, and was, I believe, unnoticed, except by a few who sat near me. While I was taking my seat, the minister entered. By the number who were present—though it was not half as large as it might have been, considering the population of the place—I concluded that there were some of the people who *loved* the Monthly Concert. The minister, without waiting till all had come in, commenced the exercises by reading four stanzas of a Psalm, which contained double that number. By the time these had been sung, most of the worshippers, who came at all, had entered the room, and our number was much larger than I had been accustomed to see in places of about the same population. Now, thought I to myself, I will endeavor to ascertain, if possible, why so many attend this meeting at this place. The minister rose to pray. By his very first expressions, I perceived he was going to lead our minds and feelings away from ourselves. His views were spread at once over the globe. He blessed God for his promise to give the kingdom of this world to Christ. He gave thanks for the system of benevolent effort to extend the gospel to every creature, which characterizes the present day. He praised God for the success which had already attended the efforts of Christian benevolence. He prayed specifically for the success of each of the most prominent branches of this one great cause. In short, he seemed for the time, to forget himself and his own people, except as they formed a part of that great company, in every part of the world, who united at that precious hour, in offering the prayer—*Thy kingdom come.*

At the close of this prayer, three stanzas were sung. Then, in an address of about ten minutes, the minister detailed some interesting facts in relation to the Palestine Mission. A brother was then called upon to pray, who,

if I might judge from the appropriateness of his topics, and language, and from the apparent fervency of his spirit, understood very well the *object* of the Monthly Concert. The minister then continued his remarks about ten minutes longer, stating some additional facts, and endeavoring to excite the sympathy and aid of his people in favor of those who were destitute of their privileges. A third prayer was then offered up by a brother, who though he seemed to pray like a good man, was so intent on obtaining a blessing for the church and society with which he stood connected, that he apparently forgot, till near the close of his prayer, the occasion which had called us together. I should have liked his prayer at any other time, but it was not a Monthly Concert prayer. I afterwards heard on inquiry, that he was a man of a worldly spirit, who did not love to contribute of his substance to build up the kingdom of Christ, and who, by being apparently very zealous for a revival of religion in his own neighborhood, seemed to flatter himself that he was a very good Christian, though he was unwilling to sacrifice his worldly interests for the promotion of the cause of Christ. This account reminded me of several whom I had known in different churches—a class of professors, very zealous for revivals, but unwilling to deny themselves, and of doubtful character and prospects.

But to return from this digression. After the prayer last mentioned, the minister asked if anyone present had a remark to offer. An individual arose, and in a short but touching address, set forth the duty and the privilege of letting our *alms* accompany our *prayers*. This man, when he had done speaking, was called upon to offer the concluding prayer. I was particularly struck with the spirit of expanded benevolence in which he seemed to breathe forth his desires to God. He pleaded for the descent of the Holy Spirit on a *world* of sinners. He seemed to embrace all mankind in the arms of Christian benevolence, and to be bearing them upwards to holiness and heaven. When he had concluded, a contribution was taken, and the meeting was closed by singing the Christian Doxology in the tune of "Old Hundred."

As I left the room, I felt that I had, in reality, attended a *Monthly Concert*. I was interested, and all who were present appeared interested with the meeting. "It was good for us to be there." Those who were present at that time, I verily thought, would be likely, when the season returned, to attend again. With the exception of a single prayer—which, though good in itself, did not belong to that occasion—every thing was *appropriate*. I could not help breathing forth the desire—"O that every church in our land and in the Christian world, had *such* a Concert." CONCENTUS.

From the New-Hampshire Observer.

A CONVERSATION.

"It was a beautiful night," said an acquaintance of mine, as she leaned upon her friend's arm. "Where do you think you shall be a month from this evening, if it is as pleasant as it is now?"

"I shall probably be on a high hill, said she, about a mile from my father's house, where I go every evening when it is pleasant, and sit and think of you."

"I had almost said, I wish that we might both be on 'the heavenly hill,' when there should be no more separation, nor sighing, nor death. Oh, what shall I do without your good counsels! You cannot tell how I am perplexed sometimes with difficulties and fears, which would all vanish if you could be with me to soothe and cheer my spirits."

I was sitting alone by the river side, when the two friends passed by. They were soon seated at a short distance from me, without perceiving that any one was near.

"When I think of you during my absence," said her friend, "I feel more than I can express. I think of the dangers to which you are exposed from a deceitful world; of the trials which continually beset those whose feelings are as delicate as yours: now when I follow you in imagination through the scenes of the day, and fancy that I hear your voice now and then enlivening the busy hours with a hymn of praise. When my heart is full, it finds relief in tears, and then those beautiful words of Watts, which we sung last evening, always come to me, and I make them apply to you:

"I love my shepherd's voice;
His watchful eye shall keep
Her wandering soul, among
The thousands of his sheep."

"It is delightful," said she, "to think that we are both under the care of the Good Shepherd, and that he is leading us home to his fold."

I was unable to hear the remainder of this conversation, except occasionally a few words, which related to the joys of a better world.

I have frequently heard the conversation and seen the deportment of friends related as these were to each other, and have sometimes been grieved at the light and trifling spirit which they manifested. I have seen in their intercourse nothing of that love to God, which is not only consistent with their love to each other, but is almost indispensable to its continuance and purity. When I see friends unite for life, who have passed the greater part of the time which they have spent together, in careless trifling and vanity, I fear that God will not smile upon them, nor take up his abode in their dwelling. But when love has sprung up in hearts that have been renewed, and is cherished by prayer and holy conversation, and every word and thought breathes heavenly air upon the soul, I always look upon it as approaching nearly to the love of angels and glorified spirits. FERNE.

CONVERSION OF IRELAND.

The settlement of the Catholic question would have a most powerful healing influence on the minds of the people, by allaying that irritation and prejudice which are most inimical to the spread of the reformed faith in Ireland. The obstacles of its success lie deep in the present state of Ireland. The sacred cause of the Reformation ought not to rely on civil disabilities for its auxiliaries; and the word of God is both degraded and enfeebled, when we call in the

aid of pains and penalties to support it. The Protestant faith has hitherto been rejected in Ireland, because it has been enforced by penal statutes; and it will be rejected as long as a penal statute remains. To argue the point fairly with its opponents, it should be done on equal terms. So long as admission to office is held out as a bribe to the rich, or food and raiment to the naked and starving poor, the argument is against us. Remove the disabilities of the one, and raise the degraded state of the other, then and not till then, we argue on equal terms.—As matters stand, such things are said of the means used, as we ought not to give a handle for.

As the American Indians refused to embrace the religion of their conquerors, lest they should go to heaven, and be tormented by the wretches who had spoiled them of their lives and property; so the Irish Catholics who reject Protestantism, till it is presented to them in the endearing characters of humanity and justice. To adopt the language of a clergyman in reference to colonial slaves, but which, with a very slight variation, may be applied to the sister island; "We have five millions, not of a remote nation, not of individuals with whom we have nothing to do, not of persons on whom we have never inflicted an injury; but, of persons as intimately bound to us, as we are to each other, our fellow-subjects, men knit to us by the closest bonds by which political and moral obligations can bind men together; to whom the gospel is presented, not with a diadem of love upon its head, and mercy in its hand, but arrayed in all the terrors of oppression and injustice." Under such circumstances, to think of convincing the judgment, or converting the heart, is in the highest degree chimerical and absurd. As well may you expect to persuade a man of your friendship and humanity by putting him to the torture, "to gather grapes of thorns, or figs of thistles."—*English Mag.*

From the Christian Watchman.

ABSTRACTS FROM ENGLISH PUBLICATIONS.

London Orphan Asylum.—The 16th anniversary of this institution was celebrated by a public dinner in London, March 12. About 300 gentlemen present. The subjects of the charity, about 250 orphans, were introduced; and their cheerful, neat, and healthful appearance called forth strong expressions of approbation from the company. The subscriptions for the further support of these unfortunate children amounted to nearly \$8000.

Baptists in the North of France.—The London Baptist Magazine for March gives an account of seven Baptist Churches in the North of that kingdom who hold the leading principles of the Reformation. The information is communicated in a letter from one of the Pastors of these Churches, to Dr. F. A. Cox, in reply to inquiries made by the latter. Their locations are at Nomain, Reumont, Lannoy, Baisieux, Aix, Saubzair, and St. Vast. Their doctrine is thus expressed by the Rev. Mr. Dusart, the author of this letter:—"Their only desire is to be perfectly conformed to the primitive church—

es, founded by the apostles of the Lord. They have no other hope, and no other confidence than in the propitiatory victim, given by the Father in Jesus his well-beloved Son, sacrificed for the ransom of the guilty; no other discipline than that of the word of God; no other Head than Christ, their Lord and Saviour; and they baptize with water believers only, by immersion, and not according to the custom of sprinkling—not receiving infants to baptism. They also embrace as fundamental points—justification by faith alone, the free gift of the grace of God; the total depravity of the human heart; regeneration; election, and the sanctification of the Holy Spirit. Sabbath Schools are established among them. These Churches, however, are all exceeding poor, each Pastor being obliged to labor for his own support, being wholly unassisted by his brethren. They are nevertheless a light in a dark place, revealing the darkness and abominations of surrounding Popery.

English Baptist Mission in India.—Considerably more than 1000 persons may be calculated as hearing the gospel from the Missionaries of this Society. Of a School at Doorgapore it is stated, that Mr. G. Pearre has succeeded in raising one on the Mission Premises, containing about 60 boys. He gives instruction in English as well as Bengalee, and thus secures the attendance of children of a higher order than usual in such schools. Another channel is thereby opened for the admission of truth among the influential classes.

School Society, Calcutta.—Rev. Mr. Yates, Baptist Missionary, remarks, that there are now in Calcutta more than 3000 youths, under the influence of this Society. The books which they read being printed by the School-Book Society, all come under the revision of the Missionaries, and are printed at the Mission Press. Still, as these Societies provide only for the moral instruction of the Natives, it belongs to the friends of the gospel to make more decided efforts for their religious improvement.

Serampore, about 12 miles North of Calcutta, on the Western bank of the Hoogly. At the nine out-stations connected with this Baptist Mission, about 30 Laborers are employed; all, with the exception of Mr. Leonard at Dacca, born in India—Natives, or of European or Native extraction. The charge of these out-stations in 1827, was \$6455. In 12 Schools at Serampore there were 250 girls; at the out-stations, 300. In the College, in 1827, there were 7 Anglo-Asiatic Students preparing for Missionary labor, and 23 Natives. Besides these, there were 7 Pupils in the Preparatory School at Serampore, and 21 in that at Soory in Birbhoom. The disbursements of the College for 1827 were \$5662. A European Series of Periodical Accounts of this Mission is begun.

At *Dum Dum*, 6 miles N. W. of Calcutta, the head-quarters of the Bengal Artillery, Soobhroo, a Native Preacher, has 17 Native Communicants.

Memoir of Mrs. Judson.—The first edition of this valuable work, consisting of 3500 copies,

is nearly exhausted, and a second edition of 4000 copies is now in the press. The arduous services of Mr. Knowles in compiling this Memoir, are, we learn, presented gratuitously to the Board; and we trust his generosity will be gratefully remembered by his brethren generally. The publishers have paid to the Treasurer of the Convention, \$350, as profits of the first edition, which the Board have appropriated to the support of Female Schools in Burmah;—an abject which lay near the best affections of Mrs. Judson's heart.—*ib.*

BISHOP OF LONDON.

The "enthronization" of Dr. Bloomfield as Bishop of the Diocese of London, took place of 16th of January last. We notice such matters, not because these ceremonies are of any intrinsic importance, or because they can possibly be grateful to the spiritual mind of any Christian reader; but to exhibit, by way of contrast, the difference between the life and manners of the "Man of Sorrows" and the vain pomp and glory of the "dignitaries" who profess to teach his gospel. "Tell ye (says the prophet) the daughter of Zion, Behold your King cometh unto the meek, and sitting upon an ass;" but now 'tis not enough that the servant be as his master; for, Behold your Bishop cometh, in royal robes and imperial magnificence. Should any ask what this ceremony means, the appropriate answer is furnished by the *London Times* as follows:—

"We really cannot tell. There is no allusion to any such ceremonies in the Gospel of Christ; it cannot, therefore, be a Christian ceremony, and cannot properly pertain to a Christian church, or a Christian Bishop. It is most probably some pagan rite, passed through the calendar of popery into our reformed church. It were better that the Bishops should practise humility, conciliate the clergy amongst whom they preside by brotherly kindness, and set an example of moderation to the laity, than that they should occupy themselves in costly exhibition and state shows, which can only excite envy."

This is the "mitred head," who orders the discontinuance of private prayer meetings, and has (it is said) intimated his "determination to prevent the use of the churches of his diocese, in aid of any society, having Dissenters on its committee!"—*Philad.*

Education.—We learn by a correspondent, that the Baptist State Convention of Ga. has most promptly met the liberal intention of the late Mr. Penfield of Savannah who had devised in his will \$2500 to that body for education purposes, provided the same amount should be raised by the Convention. The sum was made up at the last session in a few minutes.—*Col. Star.*

A Thousand Dollars from an Auxiliary.—The County Bible Societies of Ontario and of Rensselaer, N. Y. have resolved to raise and forward immediately one thousand dollars each, as a donation to the American Bible Society. Benevolent individuals in Columbia County have also forwarded the same sum as a donation

within a few weeks. Since hearing of these cheering resolutions, the Board have ventured to appropriate six hundred dollars to the printing the Tamul Scriptures in Ceylon, and twelve hundred dollars more towards printing it in the Burman Empire. The Rev. Jonas King informs the Board that twenty-five or thirty thousand copies of the New Testament can be circulated in Greece annually, but that most of them must be circulated among the poor, who have nothing but thanks to give in return.

INTEMPERANCE.

Extract of an Address on Intemperance delivered at Haverhill, N. H. by Doctor Palmer, of Thetford.

To the female sex, this subject addresses itself with an overwhelming interest; and to them our eyes are turned for assistance in the contemplated work of reformation. The wife or the mother of a drunkard can yield us but little assistance. She can do little in this world, but to mourn over the blasting of her hopes, and die of a broken heart. The husband of her choice, distinguished perhaps by accomplishments and talents and worth; and, in her eyes, still more by his devoted attachment; has gradually become devoted to the bottle and estranged from his home. All his former affections are absorbed and swallowed up by this one appetite; his accomplishments are exchanged for brutality, and his wealth for poverty. And the wife, with all the gay visions of happiness, that danced before her young imagination, withered and blighted by this frost of her hopes, can only look for a plan to die and be at rest.

To the young and unconnected part of the sex, then, we are to look for our strongest auxiliaries. And we beseech you, as you value your happiness, to frown from your side, the man who has contaminated himself by vicious indulgence. His love is a snare, and his hand will lead you to ruin. Reject both. Although his habits may not now be notoriously and disgracefully bad; although they may not extend beyond the limits of conviviality and good fellowship, yet be assured, that those limits will be transgressed; and that if you suffer yourselves to be led to the altar by such an one, it is, that you be sacrificed. The lips that are polluted with strong drink, can only imprint the kisses of Judas. Let it be known that the slightest approach to intemperance is a fatal barrier to your favor, and more will be accomplished, than by all that he said or written on the subject; or by all the associations that can be formed.

Putnam County, Georgia.—At a meeting of the Georgia Temperance Society, the following statement was made by the delegate from Putnam County: "One man, who had been formerly given up to intoxication, was struck with the object which our constitution aimed to accomplish, and procured a copy, though he had no expectation, dram-drinking was so fashionable in his neighborhood, that a society could be formed in it. However, he ventured to read the constitution to some of his neighbors, and to his surprise, all but a few approved its objects, and without a society, agreed to con-

form to its rules! We are convinced that since the subject of Temperance Societies has been agitated and formed in the State, not less than 1,000 families have wholly given up the use of ardent spirits, and 1,000 more use not half the quantity which they did two years ago."

STREAMS OF BENEVOLENCE.

The last Report of the Louisville, (Ky.) Tract Society, has the following beautiful allegory.

"Next to the Bible Society and Sabbath School efforts, we would place the Tract Society. Co-operation, not competition, is the design of all those associated efforts. Like the river that went out of Eden to water the garden, and from thence it was parted and became into four heads, the river of the water of life which proceedeth from the throne of God and the Lamb divided into four great streams, all pouring their increasing floods into the ocean of his glory.

The Bible Society, like a full and rapid stream that is pouring its copious tide into the barren bosom of our land, and diffusing fertility and beauty wherever its sweet waters glide.

The Sabbath School efforts, like a gentle winding stream, that penetrates a field of young plants, impart a renovating power to the opening mind of wayward youth, and teach the ideas how to expand, in obedience to the will of God.

The Tract Society, with its healthful life giving current, steals its still way into otherwise inaccessible regions, where ignorance and prejudice keep their watch over the mind; on its still current the image of the Saviour is every where reflected, and the man who came to be amused for a brief moment, at the playfulness of the current, is made to drink of that river which maketh glad the city of our God.

The Missionary operations of the church of Christ represent the fourth river; it pours its wide spreading waters over the heathen lands, "from Greenland's ice to India's burning plains." And wherever it comes, the solitude rejoices and blossoms as the rose.

The eternal fountain by which these streams are fed, is still sustaining by increased supplies, the demands made on its waters; and He who thus keeps up and augments the flowing streams, is the same who has said, that these rivers of his love, shall finally fill the whole earth with his knowledge, as the waters cover the sea.

The amount of donations acknowledged in the last Missionary Herald, (exclusive of legacies, &c.) for the last month, is \$5,182 84.

The American Sunday School Union, has received between the 20th of March and 12th of April last, \$3,973 14.

The Treasurer of the American Home Missionary Society acknowledges the receipt, during the last month, of \$1,774 77. Besides this sum, \$1,519 48 have been received by their agent in the western part of the State of N. York.

Auxiliary Tract Society of Huntsville, Alabama.

Receipts the last year, \$426 87. Circulated 80,000 p. Tracts, and 2000 Christian Almanacks.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

THE CONTRAST.

CHAPTER XI.

(Concluded from page 794.)

"Think of the power of solid virtue;

"Think on that providence that guards the good."

Johnson.

Difference between the righteous and the wicked—Both have influence—Happy change in Elworthy—an interesting acknowledgment—Piety rewarded—Reflections.

In the preceding pages the reader has seen the evil of transgression, and the nature of the reward that sin bestows. There is and there will ever be a "difference between the righteous and the wicked," and no power, no artifice, can alter the decree of God, that His blessing shall be on the former, but that the latter shall suffer shame and eternal contempt. The writer of these pages is aware of the sarcasms cast upon "*the saints*;" but the abuse of the irreligious is no reproach. Let those who fear God act upon the principles of the sacred volume; let them be consistent in their conduct, just in their transactions, and true to their engagements; let them shew piety at home as well as abroad; let them respect the *character* of their neighbors, and connect with all this a sincere and unaffected piety, and they have nothing to fear from the lips or pens of Infidels, or of pretended Christians, who are properly denominated 'men of the world, who have their portion in this life.'

The characters of Robert Melville and Arthur Freeman were diametrically opposite, yet they both possessed influence. One sinner destroyeth much good, and were it not for the over-ruling providence of the Most high, the mischief effected by dissolute characters would be incalculable.—There are however, some in every age, who are 'valiant for the truth,' and cannot be seduced from their allegiance to God, nor diverted from their purpose of living to His praise. *They cannot be seduced*, for they are kept by Almighty power, through faith unto salvation. Such a character was Robert Melville, firm, undaunted, yet modest and humble. By the most obliging demeanor, by strict attention to business, by unimpeachable integrity, he gained the confidence of Mr. Le Monde, and by persevering in the same honorable course, he secured it. In the family he was, kind to the domestics and acquired their esteem, and by his courteous manners to Mrs. Le Monde, he became the object of her regard, and was treated by her as a son. In a word, his influence was beneficial in the best sense, for Religion in Melville appeared so lovely and desirable, that from admiring its effect upon him, they desired to experience its power upon their own hearts.

Elworthy was soon noticed by Melville as an altered character. They became intimate associates, and walked to the house of God in company; the former united himself to the Church of which the latter was already a member, and became exceedingly active and useful in the Sunday School. They who associated with Elworthy in his days of folly, endeavored to ridicule him out of his attachment to Religion, but all their efforts were fruitless, and they at length desisted, leaving him to pursue his new course, and follow the melancholy path of the *enthusiasts and hypocrites*! Such were the epithets by which they designated those who regarded the Lord's day, and endeavored to conform their lives to the doctrines and duties of the Holy Scriptures.

One evening, after the business of the day was terminated, Mr. Le Monde commenced a conversation with Melville, in which he declared his entire satisfaction with his whole conduct, and his thankfulness to the Almighty for having sent him to reside in his house. "From the first moment of your entrance into my service," said he, "I have watched you with a vigilant eye; I have seen so much of the duplicity of many *pretenders* to Religion, that you cannot wonder that I should entertain some suspicions with regard to you; I have known men that stood high in the esteem of their party, whose actions were altogether opposite to their profession. Unjust in their dealings, unkind in their conduct, malevolent, wrathful, defamatory, traducers of the characters even of their friends as well as of their neighbors, they caused the ways of God to be despised, and religious persons to be disesteemed. All their religion was confined to public worship, and even their attendance in God's own house was rather to *admire* the preacher's talents, than to practice the important lessons he communicated; or if he were not of the first rate, he was condemned, slighted, and often treated with marked disrespect. What most disgusted me was, the *levity* of these men; their frivolity immediately on leaving the house of God! Ah! I exclaimed, can this be the religion of the Bible? I heard them talk of *promises* and *privileges*, but, "while they professed to know God, in *works* they denied him." These men so stumbled me, that at one period I determined to renounce religion altogether, and to reject the Bible entirely. Happily for me, I was not permitted to pursue this ruinous plan: the goodness of God still followed me, and gently led me to repentance. My conviction of the excellency of religion was confirmed, if not altogether produced, by what I saw in you, and heard of you. Like all young men, you have had persons who have narrowly watched your conduct; for where there is much *professed*, much is *expected*. Whoever assumes a religious character, must be

different from others in all respects. He must renounce worldly pleasures, and devote himself to those which are spiritual and holy: if he cannot do this, if the sacrifice is too great, he must resign all pretensions to religion and join the society of the world. This my dear Robert, I perceive, I feel, and am determined now to serve God, and espouse and promote, according to my best ability, the interests of his Gospel; convinced that the *whole heart* must be devoted, I desire to surrender it to Him, and to feel the spirit of the words."

"Take my poor heart just as it is,
Set up therein thy throne;
So shall I love thee above all,
And live to thee alone."

How delighted and gratified was Melville to hear a declaration of attachment to God, at once manly and ingenuous! and he had the joy to witness in the conduct of Mr. Le Monde, an illustration of its contents, and that whatever he did, he did it with his might. In his family, religious duties were steadily performed—his place in the house of God was never forsaken,—he did not forget prayer meetings nor weekly lectures—he heard with attention and candor, and profited by what he heard,—his temper which was once rash and impetuous, was, by watchfulness and prayer, become gentle and forbearing, while his liberality in private and in public was diffuse and extensive. The blessings of religion were enjoyed by his family, and he frequently expressed the happiness of his mind when he repeated—

"Happy the man to whom He sends
Obedient children, faithful friends!
How sweet our daily comforts prove
When they are seasoned with his love."

Melville continued with Mr. Le Monde three years after the expiration of the term of his apprenticeship, and then was admitted to a share in the business. In this new character, he conducted himself with the greatest propriety; active and diligent in the affairs of the world, and zealous in the cause of God. Obedient to his parents, kind to his friends, faithful to his engagements, obliging to his inferiors, he acquired the confidence and esteem of all, and even his enemies (and no man is without them) were constrained to acknowledge "that excellence they could not reach."

We have traced in this recital, the striking "contrast" between religion and impiety, and the evils inseparable from a life of dissipation and excess. To assert our attachment to God requires firmness and courage, and to resist the temptations of the lovers of pleasure, demands a continued application to God for strength and grace. On all sides, it is admitted, that the metropolis abounds with dangers, and those who have no principle to guide them, are liable to fall an easy prey to the snares laid for them; but piety is a safeguard, and, like a skilful pilot, will conduct the vessel into a secure haven.

Let the example of Freeman be a warning to my young readers, to avoid extravagance—one wrong step leads to a second, and after the first error has been committed, it is impossible to foresee what will be the subsequent miseries. Happy are those, who like Elworthy, repent

in time, and highly honored are they, who are instrumental in turning a sinner from the error of his way! The poor in this world are often rich in faith, and heirs of the kingdom of heaven. John Holmly lived respected, highly useful in his station, and particularly so to Elworthy, who always remembered with pleasure the cottage at the eighth mile stone.

The great object of living is to do good, and there is not an individual destitute of the power of benefitting society. Every one has his talent, if he will use it. Sunday Schools, Bible and Missionary Societies, are constantly appealing to our beneficence and exertions, and saying, "Come over and help us;" and although they may be attacked in their march of usefulness by the profane, the worldly, and the irreligious, the opposition made against them shall but excite zeal, and increase activity; and as for the enemies of vital religion, "he that sitteth in the heavens shall laugh, the Lord shall have them in derision." He has set his King upon his holy hill of Zion, and his religion shall eventually triumph over infidelity and superstition, profanity and vice, and all the ends of the earth shall see the salvation of God!

"O scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?"

A HEART WITHOUT SIN.

Lines addressed to his daughter, by the late Rev. Leigh Richmond, accompanied by a Locket of Derbyshire spar, in the form a heart. p. 249.

HERE I offer my daughter a heart without sin,
That knows nought of corruption and sorrow within!
A heart which you see is so curiously wrought,
That it ne'er can offend—not so much as in thought.

That its virtues are shining within and without,
Is a truth which admits of no rational doubt;
Its character, Mary, is pure and sincere;
And its inmost ideas transparent and clear.

'Tis a heart that will bear the minutest inspection,
And never prove guilty of any deception;
What it was, that it is—what it is it will be—
Unconscious of guile to you or to me.

It may seem strange—nay, it is so I own—
That this heart, though so pure, is as hard as a stone;
It resists all impression which tenderness makes;
But if force be employed, it immediately breaks.

And this heart, if once broken, can never be healed,
Nor the last of its wounds a moment concealed:
And though stony its texture, and hard be its nature,
Like yourself, this poor heart is a delicate creature.

Then make use of the emblem you wear at your breast;
With "the hearts that are pure," do you seek to be blest;
Weep and mourn for a nature by sin so deranged,
And pray for a heart that's essentially changed.

May the "stone" in your heart, be removed far away!
And the softened affections alone bear the sway!
They will lead you to Jesus with penit'nt sighs,
Till the Sun of his Righteousness sweetly arise.

May graces resplendant as those of the stone,
Both within and without, be forever your own!
Let your heart be transparent, wherever you are,
And your conduct will shine far more clear than the spar.

Christ's love has no limit, then give him thy heart,—
In the deed shall His Spirit free comfort impart:—
So the heart of the Saviour, allied close to thine,
In a glorious unity ever will shine.

But should you offend, and for sin be heart-broken,
Behold on the cross there is Mercy's bright token!
The heart that is contrite God will not despise.—
The heart that is broken, is dear in his eyes.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 16, 1829.

PLAN FOR PROMOTING COMMON SCHOOL EDUCATION IN GREECE. Adopted by the Greek School Committee, New-York, May, 1829.

In giving lately a sketch of this enterprise, we remarked that it had been referred to the deliberation of a Committee, and promised to give its details when they should make report. They are now subjoined for the consideration of our readers, and their attention gladly solicited to them. We have taken pains repeatedly to declare our enthusiasm in the enterprise, and to exhibit the claims which it presents for the countenance and support of the citizens of the United States. It has great claims on them,—if they would be consistent in the generous sympathy which they have already volunteered for Greece—if they would consult the nature of the measure, in its bearing on the future destinies of the people whose good it consults, and the peculiar fitness of the present time for effecting it—or if they would regard the partiality with which those brave, beleaguered men have turned to us, for counsel and guide in the way of freedom. We have by a spontaneous offer of our sympathies, which is to the nation's credit, awakened confidence and excited expectations in them. Intelligence and virtue, as *we know*, are the only true deliverers from tyranny, and the only sure keepers of a nation's freedom, though it acquire it by never so good a title. We have them, and can spare them without impoverishing ourselves: and shall they be denied? The present juncture is indeed "timely." In the present state of that country, "a great matter," as it regards their future destinies, may be kindled with but "little fire." We need but cast a little of the leaven which we have in abundance amid the elements that are there combining, and the mass will soon rise of itself.

The Committee appointed at a late meeting of gentlemen, at the rooms of the New-York Historical Society, to prepare a plan to promote education in Greece, respectfully present the following to the public.

It is proposed to establish in that country—

I. A HIGH SCHOOL OR NATIONAL ACADEMY, at which young men may be trained for superintending elementary Schools, and for the study of the useful professions.

II. A HIGH SCHOOL FOR FEMALES, designed primarily for the instruction of those who may become teachers.

III. Several ELEMENTARY SCHOOLS, as models of the most approved methods of instruction.

To give efficacy to these measures, and to promote the general object, means should also be provided for preparing and publishing, and perhaps, to some extent, distributing gratuitously, school-books in the Greek language, and other works relating to education.

The details in the execution of this plan, it was resolved to commit to the following gentlemen, to be designated

THE GREEK SCHOOL COMMITTEE.

HON. ALBERT GALLATIN, Chairman.

Mr. ARTHUR TAPPAN, Treasurer.
Rev. M. BRUEN, Corresponding Secretary.
Mr. KNOWLES TAYLOR, Recording Sec.
SETH P. STAPLES, Esq.
ELEAZER LORD, Esq.
Dr. SAMUEL AKERLY.
Mr. RICHARD T. HAINES.

TO THE CITIZENS OF THE UNITED STATES:

The Greek Committee believe that the cause of Common School Education needs no advocate in this enlightened nation. The miseries of the southern half of our continent have been prolonged by the want of good common schools. It will be universally admitted, that the deep sympathy excited in these United States, in behalf of Greece, cannot expend itself better, than in efforts to diffuse there our rich stock of common knowledge. Knowledge and morals constitute a fund of individual and national worth, which may accumulate from generation to generation. By a recent survey, known to this Committee, the common schools of Greece are found to be in that dejected state, which might be anticipated from her long subjugation, and the wars attending her late revolution. American efforts upon that soil have been greeted with the warmest gratitude; and the parents who fed their children with our bread, last year, will rejoice to have them enriched with the intelligence of a country, whose philanthropy is its glory. Already the government of Greece has applauded the first attempt to improve their common schools, and lends the most favorable countenance to our countrymen, embarked in the enterprise. If *ten or twelve thousand dollars* can be collected here, annually, for a few years, the present plan will be crowned with complete success.

Two learned Greek Professors, already possessed of the confidence of their countrymen, united with several men from the United States, competent to instruct in our best Colleges, and acquainted with all the recent improvements in science and education, can at once open in Greece a Seminary for School-masters: and, as the result, other Institutions will soon be formed, which will diffuse and perpetuate their blessings, co-extensively with the Greek language. In a few years, these Institutions, it may be hoped, will all be assumed and supported by the Greeks themselves.

The Committee beg leave to express their confident persuasion, that in no crisis of past centuries, could the same amount of good to the human race ever have been purchased at so moderate an expense. And this Circular is issued, that the inquiry may be answered by donations in money, to what extent the plan meets the concurrence of the friends of Greece and of mankind.

Its advantages are,

1. That it is simple and practicable. The proposed field is now a free country, where the whole population thirst for improvement, and where common school education, and all the useful arts, are waiting to receive the impulse of the age.

2. It is cheap. Few things are so dear as a bad schoolmaster; want of practical acquaintance with teaching is the most obvious deficiency, with those who enter upon this impor-

tant office ; model schools, with superior schools for teachers, are now very earnestly called for by the spirit of improvement among ourselves. At the expense of a few thousand dollars, provision may be made in Greece for a system, which will never after need our nursing care.

3. It is timely. The Greeks, exhausted by a terrible war, with most of the institutions which existed before the revolution destroyed, cannot, for years to come, relieve themselves from that state of ignorance and degradation which threatens the rising race.

4. It promises great results: not only upon Greece, but ultimately upon the whole region of the ancient Roman Empire. If this appeal meets the co-operation which is confidently anticipated, four or five able instructors will be sent out in the coming autumn. We invite the formation of Greek Committees, in different cities and towns, to correspond with this Committee ; and especially do we cherish the hope, that *Associations of Ladies*, for the support of the Female High School, and for the general improvement of the sex, will be formed, wherever it is felt, how indispensable are Female intelligence and virtue to a nation's glory and felicity.

At the end of a year, a detailed Report of the receipts from individuals or Auxiliary Committees, and of the proceedings of this Committee, shall be published, and a new election of a Central Committee be made by the donors.

The translation of our common school-books into modern Greek, and their introduction, is contemplated as a leading object with the Committee. The common sentiment of a country depends more upon these, than upon any other single cause ; and more practical talent has perhaps, been thrown into our own school-books, than is to be found elsewhere. Our common school system is more perfect than even that of the enlightened country whence we derive our lineage. Education here fits directly for the business of life, and is well suited to a people just emerging from revolution, and among whom equal rights are acknowledged. And now, when school-books for modern Greece are yet to be made, better ones probably could not be produced by the labor of half a century there, than we can carry thither in their vernacular tongue, in half a year. Shall we not then, help the Greek boy to the best spelling and ciphering book ? and the Greek girl to the best thoughts of our writers on Female Education ; as well as those of Maria Edgeworth and Hannah More ? And, perhaps, hereafter, the youth to a translation of our larger works of science, and the "Library of Useful Knowledge ?"

It will be peculiarly honorable to our free and happy citizens, thus to co-operate in the cause of common schools, in Greece—the very heart and eye of the world. The keys to the mind of Asia, must ever be on the Hellespont, and in the hands of the Greeks. The elevation of Greece will illuminate all those regions which Christianity early civilized. But the sun of Asia is darkened, while Greece is in eclipse. Our school Geometry is a translation from the language of that remarkable people, whose literature has so eminently refined and controll-

ed public sentiment, and who seem destined by Providence to re-kindle the light of science on those plains and mountains where exist the most ancient seats and the holiest monuments of the race of man. It is believed that an American Institution of the kind proposed, planted at Argos or at Athens, will help to bind two great regions of the globe in fellowship ; and will be hailed as a generous pledge of what one continent can do for the intellectual and moral elevation of another.

M. BRUEN,

Cor. Sec. of the G. S. Committee.

New-York, May, 1829.

¶ It is requested that the earliest notice of the formation of Auxiliary Committees be forwarded to the Secretary.

¶ It is desired that remittances be made to the General Treasurer, Mr. ARTHUR TAPPAN, 122 Pearl-st. New-York, as soon as convenient, that the plan may be speedily carried into effect.

For the Religious Intelligencer.

CHURCH DISCIPLINE.

[The following article was received a month ago, but was accidentally mislaid.]

Mr. Whiting,—I perceived in your paper of the 28th of March, a short communication from *A Searcher of Scripture*, designed as advice to the writers on Church Discipline.

For one, I have complied with his advice, and have read over and over again the chapter in question.—And however strange it may appear to your correspondent, I can perceive no cause for abandoning my former opinion. The views he entertains I have long heard advanced, and have long considered them erroneous.

A Searcher of Scripture intimates that what is said in the 11th verse of 1st Cor. 5th chapter, does not relate to an excommunicated person, but to one in the Church. His proof is: *For the person there mentioned is called a brother, but the excommunicant is one who is without, if righteously cast out.* I admit that the person, of whom the apostle wrote, was a brother in the Church at the time he wrote ; but it should be noticed that in the previous verse, he had directed the excommunication of the unchristian person ;—*To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.* He then in the 11th verse gives directions how this brother should be treated after he was cut off from them. His words may be thus paraphrased—*In your Church I learn there is a brother who is scandalous ; it is your duty immediately to exclude him from your communion, after which you must have no company with him, no not to eat.* I think the impression, which every unprejudiced reader obtains on reading the chapter in question, is in accordance with the above construction.

There is another thing to be noticed. The excommunicant is in a sense still a brother. His excommunication, although it absolves the Church from their peculiar obligations to him, does not release him from his obligations to them. His covenant obligations both to God and the Church, are still the same. Sin does not release from obligation. A child may forfeit paternal protection and favour, but he cannot absolve himself from his obligations to his parent.—He is still a child, though cast out from under the paternal roof. Thus the excommunicant is still a brother, though fallen.

But, that the apostle does not mean to teach the Church at Corinth that they must not company, nor eat with a brother in the Church, is evident from the consideration, that previous to his excommunication, he was in regular standing, and entitled to the treat-

ment of a brother in every respect. Until lawfully convicted, he was to be presumed innocent, and until excluded, he was to be treated as a brother in covenant. The apostle therefore cannot be considered as directing the Church, not to company, or eat with a brother in the Church. After, and not before his exclusion he was to be treated in this manner.

A Searcher of Scripture seems to intimate that the case at Corinth was an extraordinary one, and therefore the instructions of the apostle are not applicable to every case of excommunication. He says the whole chapter relates to the excommunication of a certain gross offender. He was indeed a gross offender.—He was not only a fornicator, but a covenant-breaker. This last thing, I conceive, was the principal reason, why the apostle directed this treatment towards him. Covenant-breaking is deemed in Scripture one of the most heinous crimes. But all who are worthy of excommunication, are guilty of this crime; and if this sin requires such treatment, then all excommunicated persons should be treated thus.

But we may notice further. The apostle enumerates several crimes which should be treated thus, as well as fornication, viz: *covetousness, idolatry, reviling, drunkenness and extortion.* These crimes express and imply most of the things for which any one can be righteously excluded from the Church. *A Searcher of Scripture* must be aware that the Scriptures treat subjects mostly in a general manner.—They lay down general principles, and leave us, as rational beings, to apply them to particular cases. Where the principle is restricted to any specified object, we are informed of it either in the context, or elsewhere. But in the case in question, I do not perceive an intimation, that we are to limit this treatment to cases of the kind mentioned. *Doct. Scott*, commenting on the contested word, says, "If a member of the Christian Church was guilty of fornication or similar crimes, &c."

It may be further noticed, that other crimes are specified in the scriptures, as deserving similar treatment. Our Saviour without specifying any particular crime, directs the disciples, to let him, who refused "to hear the Church," be unto them as an heathen man and a publican. This I supposed in my former communication, and still do, means the same as 1st Cor. 5th 11th. The apostle says, *Mark them that cause divisions and offences contrary to the doctrine, which ye have learned and avoid them.*

Here, those that cause division and other offences, are to be avoided. We are not told, *not to eat with them*; but is not this implied in avoiding them? Again: *Withdraw your selves from every brother that walketh disorderly.* Again: *If any man obey not our word by this Epistle, note that man and have no company with him, that he may be ashamed.* Here are other crimes than those mentioned in 1st Cor. 5th verse; and can we obey the directions given respecting the treatment of such persons and yet eat with them?

From these considerations I am persuaded, that all excommunicants, whatever be the nature of their crimes, should receive similar treatment. I hope *A Searcher of Scripture* will search again, before he writes more on this subject.

My only apology, Mr. Editor, for troubling you with another communication, is the importance of the subject. I have to regret that it does not elicit the talents of an abler advocate.

In conclusion I have to request, that if either of the writers, whose views I have opposed, shall think best to write again, they will be a little more definite in the expression of their views. NO CATHOLIC.

MONTHLY CONCERT.

A distant correspondent in a postscript remarks:—"I am much pleased with your publishing monthly an abstract of the various benevolent operations of

the day, and the success which attends them. It is the very thing we want in this region, and I trust will contribute much to the interest of our Monthly Concert. But unhappily it arrives one week too late to be read at that meeting. Could you not publish it one week earlier? In so doing you would oblige many who love to hear of the prosperity of Zion."—We will endeavor to remedy this evil.

Missionary Intelligence.

CEYLON MISSION.

Extract of a letter from Mrs. Winslow of the Ceylon Mission to a lady of this city, dated

OODOOVILLE, Nov. 26, 1828.

Nothing that I could say would be new to you, as every thing of importance which we consider worth communicating to friends at home, is written by the Missionaries in their public letters to the Board, most of which appear in the Herald. The Ladies are therefore left to a very limited range of subjects, too often perhaps, themselves and families. We are not doing great and marvellous things at which the world might stare—we experience nothing of "missionary fields," and I fear deserve very little the sympathy which we receive in the prayers and kind wishes of Christian friends. Such as we are however, we are thankful for all these, and are greatly assisted to do what we do and to hope for a blessing on our poor labors by intelligence from our native land, and would make every possible return. We have never been so much encouraged as by recent letters, papers, &c. They have I think done much to arouse us and make us feel that we too should take up the stumbling blocks out of the way, and be ready for the coming of our Lord. There is a new excitement—the Church members are more awake, and the children in our boarding Schools, with a few others inquiring—but we have a number of times seen a cloud gather over us which has yielded almost no rain. I therefore would not say much about this. We are not worthy to see again such things as we have seen in this heathen land; but our God is always the same, and we ought as much to hope in his mercy and to believe his promises now as we did then, and more, as the prayers of the Church have continually ascended for the poor heathen from that time to this. There have been occasional additions to the Church, and some members have been under discipline, but we have on the whole much, very much to be thankful for—and to make us feel as you say, "richly rewarded for all trials, privations and sufferings."

A young man at Oodooville has recently come out from his friends and joined us who promises much, but there are many and great difficulties in the way of the triumph of Christianity over Heathenism in this District. Perhaps we expect too little when we say that we must look for most of our success in the next generation. The work is going forward. By the distribution of Tracts and portions of the Scriptures—preaching in the villages and the daily instruction of nearly 4000 children, many

understand the truth who reject it—others believe it and are loosened from heathenism, and not a few practice no heathen ceremonies who still have not courage to endure persecutions by professing Christianity. The missionaries are (with the exception of Mr. Woodward at the Neilghenyhill,) in as good health as they were six years ago, and from their increased knowledge of the language and habits of the people, their labors all turn to much more account than they did then. Sometimes we think all is ready for the influences of the Spirit and say, why not now? but they are delayed, and we conclude that there is fault in us. We have of late had some very precious meetings for prayer where it seemed to be the single desire to obtain this aid, without which, all that has been done by way of preparation will be in vain. Christians at home surely pray for us more than formerly, and I hope we feel as much desire to see the heathen converted as ever. We ought also *cheerfully to wait* till the Lord's best time, still it would fill our hearts with joy unspeakable to see in our day our Saviour honored, as he is now despised by these deluded creatures.

The Female Boarding School is lately removed to Oodooville, where it was previous to our going to Calcutta—12 girls are added to it making the present number 37. Three of the best girls are married and others are *waiting for a favorable opportunity*. This expression would not be very well at home, but it is so true and so universal here that there is no delicacy in saying it. From the birth of a daughter till she is marriageable, the first the ruling and almost only object with the parents is to secure a husband for her, and it is almost a disgrace to pass the period of her womanhood without doing it. We however wish to retain the girls for a time in the school, partly to introduce a better custom, and they are not so much in demand as we could wish, by those to whom we can give them. Their parents wish to take them home and marry them to heathens, but as they are pious we do not consent to it, and they have not themselves seemed to wish to do so. If they marry without our consent they receive nothing by way of dowry from us. The pious lads feel a difficulty in marrying poor girls as most of these are, because from time immemorial it has been the custom to marry for money, there being no qualification requisite in the female but ability to make her husband rice and curry—sweep the house, plaister the mud floors about once a week to keep out the insects, and if need be go to the bazar. A few have to some extent opened their eyes to the advantages of having a wife who is educated and can read and think, but it is hard at once to throw off the prejudices that have been taking deeper and deeper root for ages. It will be done eventually, it must be, before ever Christianity can raise females to their proper place among these heathen. We are not therefore discouraged though it be except in the hopeful conversion of individual souls, all "up hill work." Christian David who is a Tamul man and knows the people far better than we do, says the conversion of one female is more desirable than that of 10 males.

I hope therefore that you will often think of and pray for this school, and the more because it is in my hands, for I am very inadequate to the right performance of duties that it brings upon me.

SUCCESS OF MISSIONS AMONG SLAVES.

Extract of a Letter from Mr. Banks, dated Sandy-Point, (St. Christopher's) October 10, 1829.

The ministry of the Gospel in this neighborhood has been attended by an extraordinary degree of divine influence. Great numbers, both male and female, old and young, bond and free, have been truly converted to God, the fruits of which are now manifesting themselves in all their richness and beauty. Many more are deeply convinced of sin, and earnestly contending for like precious faith. The great moral changes which God has wrought, are visible to every eye. The influence of this revival has extended far beyond the limits of our society. As I travel round my little station, instead of hearing the cursing and swearing of some, and the quarrelling and brawling of others, as formerly, my ears are saluted with the voice of prayer and songs of praise. Hundreds of those who but a little while ago were living without God in the world, are now retaining in a sense of his forgiving love, and maintaining good works.

The poor slaves on the estates hold prayer-meetings amongst themselves at noon and in the evening, and these have been the means of much good.

The nett increase of members on our station, during the last quarter, is 410: the total number of members is, 1,159; besides 101 children, amongst whom are many striking instances of the saving grace of God: 248 more remain on trial.

The Lord is still working mightily in this neighborhood, both in the chapel, town, and on the estates; and he appears to be laying the foundation for a general and lasting work.—Many of the old members of our society have been aroused from their slumbers; and the talents of others have been brought to light, and are in successful exercise; whilst nearly the whole body seems to be moving onward in the greatest order and harmony.—Perhaps my having married in Sandy-Point alone, during my short residence here, one hundred and fifty couples, most, nay, nearly all, of whom had been formerly living in a state of concubinage, may be received as additional evidence that we are not laboring in vain, nor spending our strength for nought.—*Wesleyan Methodist Magazine.*

A letter from an American gentleman in Malta (Mediterranean) dated Jan. 1, 1829, says, "Messrs. Bird, Goodell, Nicolayson, and Smith (American and English Missionaries) are here, together with their families. Messrs. Bird and Nicolayson contemplated a voyage to Tunis and Tripoli, and even engaged a passage; but as yet, circumstances have prevented their departure."—*N. Y. Jour. Com.*

Revivals of Religion.

REVIVAL IN ALBANY, N. Y.

Extract of a Letter to the Editor of the Philadelphian, from a friend in Albany.

"In the good providence of God I have been permitted to spend the time in this city since the 20th of January. No intimation was given me at first that a revival was expected—on the contrary, when a hope was suggested to those who associated in prayer for the outpouring of the Holy Spirit, that some tokens of His special presence were already manifest, 'they were slow of heart to believe'—their reply was, 'there was never such a thing as a general revival of religion in any church in this city since it was founded, and we are afraid there is no such blessing in store for us.' But the Lord has been better to them than their fears. Early in February a 4th Presbyterian church was organized with about fifty members, by the Rev. Edward N. Kirk, pastor elect. The occasion was peculiarly solemn, and the obligations enjoined upon them exceedingly impressive. The communion season followed when eight were admitted on confession of faith, and seven by certificate. That reviving day will long be remembered—the people of God began to rise on the wings of faith, and to feel that the King of glory was drawing near—heavenly influences descended gently—it was not the whirlwind nor the earthquake, but 'the still small voice.' The operations of the Spirit have been highly interesting upon young persons and children. A prayer meeting of females of that class that commenced with a few have increased to thirty. In the first stage of the revival a large proportion of the subjects were females—the aspect of the anxious meetings has lately been changed to males."

A correspondent, however, of the Albany Register, exhibits the 'dark side of the picture' in the following words,—

I have often thought that did I live within ten, twenty, or thirty miles of any of our missionary Stations, I should delight often to visit them and point the ignorant pagan to the cross of Jesus, nor but till lately did I know that I was living within one mile of a field already white for the harvest. Such a field is to be found in the city of Albany. My estimate is that there are about 2000 *professing* Christians, 10,000 gospel hardened, gospel hearing sinners and 5000 *heathen* who never hear "the glad tidings of the gospel."

MADISON PRESBYTERY, INDIANA.

Extract of a letter from the Rev. John Finley Crow, to the editor of the Western Luminary, dated

Hanover, (Ind.) April 8, 1829.

"The Madison Presbytery held its Semi-annual meeting, last week, at Paris. The meeting was one of peculiar interest, as we were permitted to record the grace and the power of the God of Jacob. The wilderness and the solitary place have been made glad, and the desert has been seen to blossom as the rose. Some of our churches have been favored with times of refreshing from the presence of the Lord,

and about two hundred and fifty persons added to the communion of the visible Church, during the last season. From the free conversation on the state of religion within our bounds, it appears that although the excitement has in a great measure subsided, yet the general attention to the ministrations of the word is of the most encouraging character. Bible Classes, Sabbath Schools and prayer meetings have also been established in most of our churches, and are generally well attended.—And, what we would record with special gratitude, five young men were taken under the care of Presbytery as candidates for the office of the Gospel ministry."

THE SOUTH.

Alabama begins to be visited by revivals. Georgia feels their influence from the cottage to the court. Along the Savannah above Augusta to the mountains, including from 25 to 50 miles wide, there is not one presbyterian clergyman. The earnestness with which these needy people intreat us on this side of the river to come over and help them, because the ministers of their own state are too few to afford them assistance, is doubly painful to ourselves who are compelled to see the churches of our own presbytery expiring for want of laborers. We sometimes go over, and often every sermon is rewarded by conversions from among a people hungry for the bread of life.

Lately two of our brethren spent five days in Franklin Co. Georgia, and more than fifty hopeful conversions are already the fruit of their labor.—*Home Miss.*

From the Philadelphian.

INFANT SCHOOL ANNIVERSARY.

On Monday afternoon last, the first Anniversary of the *Infant School Society of the Northern Liberties and Kensington* was celebrated in the Rev. Mr. Patterson's church. More than six hundred children, under the care of their teachers, occupied the stage prepared for the occasion; whose intelligent, and we may say, unexpected, performances excited a deep interest in the crowded assembly who were present. After their examination, which clearly proved the general utility of the institution as well as the present diligence of the instructors, the Rev. Dr. Green read in behalf of the managers a very interesting report; which, together with the appropriate addresses afterwards delivered by the Rev. Mr. Chambers and the Rev. M. M. Carll, are soon to be given to the public in a pamphlet form.

We have been kindly favored with the former for our columns, this week; but for want of room, we are obliged to omit the excellent introductory remarks. We have preserved, however, all that is necessary to exhibit the history of the origin and subsequent operations of this highly useful association, together with some interesting incidents, (the precious fruits of their labors;) which, will excite a pleasurable glow of feeling and gratitude in the reader's heart and will stand for a testimony in favor of this new and promising Charity. We intend no unmeaning, empty, compliment, when we say that we have never seen the female heart

and hand engaged in a lovelier work than this. It was the office of "the Good Shepherd," while he tabernacles among men, not only to exercise the Shepherd's general watchfulness over his flock, but with special tenderness to gather the lambs into his bosom. We commend the report to the perusal of our readers; and the cause, for which it pleads, to the substantial patronage and favor of our fellow citizens, who believe that "*just as the twig is bent, the tree's inclined.*"

Enjoying the patronage of God, this society has peculiar claims to the countenance and co-operation of men; and no doubt its claims will be extensively acknowledged. Though this board claims not to rank the highest in the scale of Christian charity, they do claim that it holds a place distinct among the interesting institutions of this age. Infant schools are admitted to an honorable rank, their cause is upheld by the noble, and the great; in England more than six hundred have been established the past year under the patronage of the King and subjects of all classes. If from the young the church is to look chiefly for its increase, then is your society consulting the best interests of the church and deserves the countenance of all who can say to Zion, "Peace be within thy walls and prosperity within thy palaces." If the experience of the civilized world demonstrates that the character of the man is built on the principles instilled into the mind of the child, then this society, with other causes, is laying the foundation of our nation's prosperity.

Though the importance of this institution is unmeasurably great, the advantages of the infant system are but partially considered by those who confine their views to the benefit which it imparts in the school room alone; in many instances religious truth has found entrance into families and hearts, to which access could be gained by no other means. The instruction received in the school room has been carried home; many of the parents have acknowledged the reproofs of their little ones, and expressed astonishment to hear their infant voices raised in the praises of their Maker.

Many interesting circumstances have occurred that we might relate—we will mention but three.

The father of one of the scholars came to the school to inquire by whom the Bible was written, for he had heard his son say it was the best book in the world: he was conversed with by one of the managers present, who found him totally ignorant of the word of life; he expressed great satisfaction at the improvement of his child, and observed he was very glad that such a school had come in the neighborhood; in which his son might be made a great man.

A mother applied to have her child entered in the Kensington school, saying she tho't there was no school like them, stating that a short time since she attended a funeral of a friend and returned with the mourners. When they were seated around the table, the child (who was an infant scholar) came to its mother and said you must not eat till you ask a blessing: the mother ordered him to his seat and not be prating religion to her: he went, and watched till coffee was poured in the cups, and then

rose on the chair he was seated on and very emphatically repeated the blessing he had learned in the infant school, which produced great effect on the company, particularly on the mind of the parent who related this.

Another little boy said to his father; if you do not repent of your sins, you cannot go to Heaven—Father if you break the Sabbath day, tell lies, and get drunk, you will lose your soul: don't you know that God has said, "The wicked shall be turned into hell and all the nations that forget God?"

The Board, in divesting themselves as far as they are able, of any undue partiality for this society, see in it an engine which, when put into full operation, will work with great and unexampled power. We cannot believe that a generous and Christian public will suffer this society to languish through want of support. We trust men, who love their country; and Christians, to whom the welfare of souls is dear, will encourage us with their contributions. And though this shoot was planted but last year, we do expect to see it spread over all this region, its operations keep pace with every increase of our population, and be the means of training up a virtuous people. That person must be blind with the love of error who cannot see an improvement in the next race of men, and that children's children shall improve on their example, till generation after generation, rising up to praise the Lord, the earth shall at length be full of his glory. "Wherefore beloved brethren, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

LABORERS WANTED FOR THE HARVEST.

The whole number of ministers in the six western synods of the Presbyterian Church does not exceed 337. The number of organized congregations, 685. It may be safely asserted that five hundred educated ministers would be necessary for the west to supply our vacant congregations; to organize others, and to cultivate the vast fields that are white for the harvest. But how shall this demand be supplied? a demand which will be increasing every hour in a country in which one thousand souls are added to its population every day. This is an important question, and it is one which ought to come home to the feelings and consciences of every Christian, and of every patriot in our country. The harvest is indeed great, but the laborers are few. The number of young men preparing for the ministry in the western churches is alarmingly small. It will by some be thought incredible, that in all the western presbyteries, composing the Synods of Pittsburg, Western Reserve, Ohio, Indiana, Kentucky, and West Tennessee, the whole number of candidates is but 29, with an equal number of licentiates. Now what is to be done? Unless our churches wake up to this subject, unless a much greater number of young men of talents and piety be provided, the desolations will continue, and they will increase, and they are increasing every day, for while we slumber the enemy soweth his tares.—*Dr. Brown, at Professor Janeway's Inauguration.*

Poetry.

SPRING.

SPRING, where are you tarrying now?
Why are you so long unfelt?
Winter went a month ago,
When the snow began to melt.

I am coming, little maiden,
With the pleasant sunshine laden;
With the honey for the bee,
With the blossom for the tree,
With the flower, and with the leaf;
Till I come the time is brief.

I am coming, I am coming!
Hark! the little bee is humming;
See, the lark is soaring high
In the bright and sunny sky;
And the gnats are on the wing—
Little maiden—now is spring!

See, the yellow catkins cover
All the slender willows over;
And on mossy banks so green
Starlike primroses are seen;
And their clustering leaves below
White and purple violets blow.

Hark! the little lambs are bleating;
And the cawing rooks are meeting
In the elms, a noisy crowd;
And all birds are singing loud;
And the first white butterfly
In the sun goes flitting by.

Little maiden, look around thee!
Green and flow'ry fields surround thee,
Every little stream is bright;
All the orchard trees are white;
And each small and waving shoot
Has for thee sweet flower of fruit.

Turn your eyes to earth and heaven!
God for thee the spring has given;
Taught the birds their melodies;
Clothed the earth and cleared the skies:
For thy pleasure or thy food—
Pour thy soul in gratitude!
So may'st thou 'mid blessings dwell,
Little maiden, fare thee well!

ANECDOTE.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

When the Danish missionaries appointed some of their Malabarian converts to translate a Catechism, in which it was mentioned as the privilege of Christians that they became the sons of God; one of the translators, startled at so bold a saying, as he thought it, bursting into tears, exclaimed—"It is too much; let us rather render it—They shall be permitted to kiss his feet."

We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest

in the strange land to which I am going. Ah! no, —farewell, perishing world! To me to live shall be Christ. I have nothing to do here, but to labor as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world. Strengthen me, O God, my Saviour; that whether living or dying, I may be thine.—*Journal of Henry Martyn.*

A LITTLE.

Mr. Whiting,—I am told that some of our good people are about to discontinue your paper, because it contains so much on the subject of Temperance. My object in mentioning the fact is, that you may look out for your subscribers. Would it not be well for you to alter your course a little, and not send abroad too much light on this subject, lest the deeds of some of our good people should be reproved, and lest some should be led to believe that they love darkness rather than light?

By relinquishing your paper they will make a clear saving of two or three dollars a year, which will be to them something of an object, especially as it will afford them with the means of *furnishing themselves with a little*. Now sir, would it not be better for you to say smooth things and let temperate folks alone, and thus retain your subscribers, and let them drink a little for a little is all they want.

I am sir, your friend, tho'

A STICKLER FOR A LITTLE.

RELIGIOUS INTELLIGENCER.

CONDITIONS.

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Letters received at the Office of the Religious Intelligencer during the week ending May 13th, 1829.

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